

# The Right and Expediency of Independence in Univer- sity Education

—by—  
G. P. McDiarmid, M.A., D.D.

Principal of Brandon College

An Argument Presented to the University Commission of the  
Province of Manitoba on behalf of the Baptist Denomination

1908

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# Right and Expediency

— of Independence in —

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PRINCIPAL OF BRANDON COLLEGE

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## Prefatory Note.

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At the call of the Commission appointed by the Government of Manitoba, to investigate and report on matters pertaining to University Education in the Province, G. F. STEPHENS, ESQ., REV. D. B. HARKNESS, B.A., REV. W. T. STACKHOUSE, B.A., and Principal MCDIARMID, appeared before that body, representing the Board of Brandon College, on March 31st, 1908. The following paper was read by Principal MCDIARMID, and is printed in response to a request of the Commission that copies should be furnished for their use.

# The Right and Expediency of Independence in University Education



## CHURCH AND STATE.

Our views of the rights of conscience determine our distinctive attitude in University matters. Our advocacy of the complete separation of religious and civic functions is a matter of history. Our record has been one of consistent adherence to the doctrine and practice, that the church should keep its hands off affairs of State, and that the state should assume neither the control nor support of the church. Errors of judgment may have been made in its application, but there has never been an intentional departure from the fundamental principle. Whether in the exercise of authority, or in subjection to it—whether it has been a case of our own interests that was involved, or the interests of others—there has been uniform insistence that the principle should prevail.

As a consequence we have been unable to entertain the thought of affiliation with the University of Manitoba which we have been assured was open to us. Protesting against other religious bodies having their hands on the reins of civic institutions, we consistently refuse to take hold of the reins with them. As we object to the religious body getting into the driver's seat on the state coach, so we object to the civic body, either compelling the church to ride in its coach, or offering it free rides.

The Head of the Christian Church made clean cleavage between civil and religious obligations when he said "Render,

therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

## PARENTAL RIGHTS AND DUTIES.

We have a settled conviction that one of the things we owe to God is the education of our children in His fear. I am aware that there is authority for the view that God has ordained, that the state, and not the parent, shall be primarily responsible for the education of the young. But to our mind it is perfectly clear that it becomes a function of the state only from secondary considerations, and that never by the sacrifice of fundamental parental rights.

The Free Press said editorially, on Jan. 21, 1908, "The resolution moved by Mr. Ross, it is to be remembered, contained nothing whatever in the nature of a declaration that the parent should be compelled to send his child to a public school. It recognized absolutely the right of the parent to determine how his child shall be educated."

The child is committed to the custody and training of the parent and not of the state. It is the parent and not the state that is commanded to train up the child in the nurture and admonition of the Lord. Obedience involves training under conditions which give assurance that God shall be accorded His rightful place in thought and life.

Whether in the sphere of material nature or in the realm of life and mind, the quest for truth that does not see God is sadly defective in its issues. The Christian conception of God as everywhere immanent (as well as transcendent), is in our conviction a factor that should have full right of way in the education of our children. The state can legitimately give no guarantee that this condition will prevail in its institutions.

Loyalty to our principles consequently lays upon us the obligation of making the provision voluntarily at our own cost, that gives us the right to insist that the instructors of our children shall be positively Christian in thought and life.

## ATTITUDE TOWARD STATE UNIVERSITY

We lay no charge of irreligion against the state College : we simply claim that the teaching of religion is not its function, and that it can legitimately give no guarantee that its thought and life will be pervaded by the reverent and universal truth-seeking spirit of Christianity. As citizens, we cheerfully join in the support of the state college because we believe that the state has its own proper secular ends to serve in the higher education of its citizens and that it should make provision for this. It seems clearly within the province of the state to furnish facilities for the training of its citizens for efficiency in industrial, commercial and political pursuits.

Our attitude toward the Provincial University is expressed in Chancellor McKay's address on the occasion of the inauguration of the New President of Toronto University, —

"I wish to extend to you and to the university of Toronto, at this time of rejoicing, the hearty congratulations of your nearest neighbor. McMaster University, and the people who sustain her, desire to be counted among the most enthusiastic supporters of this Provincial University. Holding, as they do, the right to provide as liberally as they may be able, undergraduate teaching in their own college, and freely conceding the same position to other denominations, they, at the same time, demand that the State shall support and maintain at the highest possible degree of efficiency, a University open to all who choose to take advantage of it. When a few years ago it was found necessary in the interest of the Provincial University that a deputation of graduates and friends should appear before the Executive of the Government of that day, the Chancellor of McMaster University and the Dean of the Arts' Faculty were of the number, testifying by their presence that they approved of the policy of increasing the revenues of the University of Toronto from the public funds. The Baptist people of Ontario seek to develop their own educational institutions as far as may be in their power, but, at the same time, by compulsion of the principles which they hold, they join with their fellow-citizens in providing in the

Provincial University the highest possible educational advantages at the public expense, to be open to all members of the community."

## RELIGIOUS OBLIGATION AND RIGHT.

The education of our children according to our convictions of the divine requirement is as much a **religious obligation**, in our estimation, as is the observance of any Christian ordinance or the engagement in any form of Christian worship. Any forcible restraint put upon us to prevent our freedom in this matter is, in our judgement, as really religious oppression as would be the prohibition of our administration of any ordinance of the gospel according to our conviction of the teaching of God.

The obligation God has laid upon us carries with it the endowment with the corresponding right.

## STATE POWER AND INDIVIDUAL RIGHTS.

The state cannot justly deprive of a right that God has conferred. States have done this thing in the past and have written their doing of it in blood. Shall that for which there may be some apology in the darker ages of the past be re-enacted under the blaze of light of the 20th Century? Persecution may prevail without the use of the literal word or the fagot. The subjection to civil disabilities because of one's religious convictions is as really religious persecution as were the fires of Smithfield.

## THE RIGHT AS RELATED TO ACADEMIC DEGREES

The right I have claimed to educate our children according to our conviction of what God demands, **implies** the right to determine their courses of study and the conditions of their college life and training. We protest against state dictation of the way in which we **must** educate our children. Such assumption by the state is not only odious tyranny, but also the arrogating to itself of the authority of the most High God.

The determination of courses, impartation of instruction in these courses, and tests of attainment are all naturally linked

together. The logical sequence of such instruction and examination is the official certificate commonly called a degree.

The fundamental right to issue academic degrees, abides with the educating corporation. I go so far as to claim that the state cannot, strictly speaking, confer such a right, that it can only give official recognition of its existence. That the issuance of such certificates should not become a matter of abuse, it is highly proper that there should be state authorization. But let us not be duped by the notion that the state holds in any sense as its exclusive possession the proprietorship of academic degrees. This fallacious notion is at the bottom of any enactment that clothes with monopoly an institution of its creation.

Whence did Universities originate? How did these academic institutions of learning come into existence? Were they born of the state? This is a matter of simple history, and you know what answer history gives.

### CONDITIONS OF OUR APPLICATION.

We do not approach the state asking it to give out of its exclusive proprietary any right and power. We ask only for public official recognition of the right which is ours in virtue of the standards of education we furnish. In giving such legislative recognition it is the duty of the state to assure itself that an institution comes up to a proper standard.

The conditions under which we seek this recognition :

1. We furnish the entire provision for the work independently of state support.
2. We guarantee a standard as high as that of the state University as a basis for the issuance of Degrees.
3. We offer the fullest freedom of government inspection as to the maintenance of such standards.

If our request under these conditions is not rational and honorable, I should be glad to know in what respect it lacks these qualities. If we were told under these conditions that the recognition cannot be given, we cannot regard the answer in any other way than an expression of tyranny.



The *Toronto Globe* had in the 30th Nov. 1903, an Editorial Article headed, "No Monopoly of Education." It was subsequent to the entrance of Trinity University into federation with Toronto University. Some of the medical gentlemen who strongly opposed that act, as far as Trinity Medical School was concerned, proposed to establish a new Medical School. The *Globe* expressed itself as follows :—"It seems to be part of the policy of the Provincial University thus enlarged to prevent the corporation of new schools for medical teaching. Those who take this attitude should promptly recede from the position they have assumed. The Ontario Legislature should not, and probably would not refuse to any body of respectable people who propose to spend their money in the experiment of giving medical instruction, the facilities afforded by incorporation, so long as no grant in aid of their work is sought from public funds. It would be intolerable tyranny to prohibit or even hinder a work carried on for the public benefit."

## INDIVIDUAL RIGHTS AND PUBLIC RIGHTS.

But it may be urged that while this claim of individual rights in the matter of the education of children may seem plausible yet it may conflict with larger public rights, and that in such case the lesser must yield to the greater. Does not this argument involve a fallacy? I take the ground that there is not and cannot be a conflict of fundamental and natural rights,—that individual and public rights of this kind are never in conflict.

In the last analysis the basis of all social and civic rights are found in the nature of the individual. The individual is never a mere individual. The social factor is an element always in the individual being. Any right of the community of people must have its basis in the social factor of the individual life. If then there is conflict of individual and community rights, it must ultimately be because of contradiction in the constitution of the individual man. This would prove a blundering Creator.

The conflict suggested is not a conflict of rights, but of what was improperly claimed to be rights. If God has given me the right and laid upon me the duty of educating my child

according to His admonition, the state cannot have a right in conflict with this. But no man has the right to educate his child in a way calculated to make him a menace to the state. Should he attempt to do so the state has a right to stop that sort of thing. But there has been no conflict of rights for he had no right to do what he was doing.

### ADVANTAGEOUS TO HIGHER EDUCATION

The granting of the application under the conditions named is not only a matter of common justice to the applicants, but is to the advantage of higher education as a whole. It is not in the interests of higher education that a Chinese wall should be built around one ideal of education excluding every other from the Province. Prof. Dyde, of Queen's University, said in *Queen's University Journal*, (Nov., 1901, P. 42), "The loss of Queen's to Ontario would not be simply the loss of lands, staff and endowment, but the extinction of a type which could not be compensated for by any enlargement of Toronto University on however generous scale." In the same Journal (Feb. 1902, P. 18 Sec. 1.) the late Principal Grant said, "The Province would be much the poorer if they (Queen's and Toronto) could be rolled into one, as theorists desire or if Queen's abolished itself by performing the hari-kiri, as some fanatics hope may yet be the case."

President James of the Northwestern University of Chicago said, since Principal Grant's death, "Principal Grant built wiser than he knew when he insisted that Queen's should resist affiliation of any kind and remain independant in Kingston."

### THE LAW OF NATURE

Forced uniformity in the higher realm of human development is wholly out of accord with the laws and principles writ large by the God of nature. All progress in nature's vital operations is in the direction of differentiation and not of uniformity. We find the unity of uniformity in the primordial protoplasm. We discover a higher unity—a unity in diversity—in the highly differentiated organism. When a Legislature puts the shackles of uniformity on higher education, it reveals either an ignorance of or a contempt for the higher unity, and a disposition to force intellectuality and character in the direction of primordial protoplasmic uniformity.

The unity found in nature as a whole is not the unity of uniformity. Multiplicity in nature is such that the systematized knowledge of nature takes shape in a vast number of distinct sciences. But philosophy, with its penetrating insight and comprehensive outlook finds in all this diversity a fundamental unity. Is not this unity infinitely more sublime than unity that is the product of a cramping uniformity ?

### ONLY ONE MOULD OF MIND AND CHARACTER

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Does it commend itself to you, gentlemen, as a wise policy that a province should furnish one mould for developing mind and character, and that it should prohibit within its boundaries the use of any other ? If other ideals for the training of mind and development of personal life and character should take form in the thought of citizens, they must be crushed. We must foster one ideal and kill every other. We must try and make all citizens as alike as two peas are. If a legislature enacted a law requiring uniformity in feminine head-dress and street costume, would there not be a cry of dissent ? But when it is only a matter of what is within the head, and not what is on it ; when it is only a matter of habit of character and life and not the habit of the costumer, we need have no concern about the legislation that forces uniformity. Indeed some leaders of thought are found urging this policy of intellectual uniformity.

In his "*Universal Elements of Christian Religion*," Dr. Chas. Cuthbert Hall, says : "The order of nature inclines toward differentiation : one star differs from another star : the principle of natural selection enters into the fundamental processes of life, enriching it and extending its scope. Thus she works, maintaining within all her larger unities differences that represent the **flexibility of organic life**, and the **versality of the guiding mind** that finds expression in the manifoldness of the Universe."

Again he says, "Liberty of mind is the normal, and where-as servitude to the absolute authority, if long continued, may beget a kind of hereditary passivity, sometimes mistaken for contentment, the instinct of mental life recovers consciousness at the touch of knowledge and struggles for emancipation."

In speaking of the church union that is in the air, he says "It should be pointed out that this **longing** for a more homogeneous church is not a desire for some new form of ecclesiastical uniformity, for a church homogeneous in structure and under central uniformity ; this is a psychological impossibility. We are farther away from it than ever before. There are individualizing tendencies at work in the intellectual world, as in the social world, and the world of religious experience which place beyond the bounds of possibility the realization of such an ideal."

Herber Spenser in *Illustrations of Universal Progress*" (page 29), says : "We believe we have shown beyond question, that that which the German Physiologists have found to be the law of **organic** development, is the law of **all** development. The advance from the simple to the complex, through a process of successive differentiations, is seen alike in the earliest changes of the Universe to which we can reason our way back ; and in the earliest changes which we can inductively establish ; it is seen in the geologic and climatic evolution of the earth, and of every single organism on its surface ; it is seen in the evolution of humanity, whether contemplated in the civilized individual, or in the aggregation of races ; it is seen in the evolution of Society in respect alike of its political, its religious, and its economical organizations ; and it is seen in the evolution of all those endless concrete and abstract products of human activity which constitute the environment of our daily life. From the remotest past which Science can fathom, up to the novelties of yesterday, that in which progress essentially consists, is the transformation of the homogeneous into the heterogeneous."

### CHARGE OF INCONSISTENCY

I am aware that it is contended by some that we are not consistent in giving our approval to the principles of uniformity in **elementary** education while protesting against it in realm of **higher** education. But let me ask you if we are not in this in precise accord with the processes of nature in all developing life. Nature's processes show in the earlier and less developed stages a large measure of uniformity, but the pro-

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<sup>1</sup> (See also Herbert Spenser's "Illustrations of Universal Progress," p. 3, 30, 59).

gressive development is marked by increasing differentiation. This law that finds expression in organic structure, is exemplified also in the progress of all social and political institutions. It is not surprising therefore, that a large degree of uniformity should be satisfying in the earlier stages, while a demand is made for freedom in harmony with the conditions of the increasing differentiation universally characteristic of developing life. Evolving life bursts the bonds of primordial uniformity in education just as it does in organic structure and social life. The attempt to force the processes of higher education into uniformity is an attempt to resist the divinely-ordained laws of developing life—an attempt to block the wheels of intellectual progress.

The consistency of our position is apparent in another analogy. In our building operations there is a large measure of uniformity in the foundation work, but when we come to the superstructure no one thinks of insisting on the uniformity that characterized the foundation. The analogy holds in the educational building of life and character.

## HISTORIC PRECEDENTS FOR ENFORCED UNIFORMITY

I am quite aware, gentlemen, that the effort to force by legislative enactment uniformity upon the life of a nation, has its historic precedents. I am quite aware that history will furnish abundant examples of the state enforcing uniformity where God eternally ordained liberty. It is an old story of state action. It goes far back of our Christian era. It marks the conditions under which the Christian era was ushered in most conspicuously. The Rabbinical University of Jerusalem and the state policy of Judea demanded uniformity of teaching. They commanded with authority that no other teaching should be given place. I say it with all reverence—the Cross of Calvary expressed the Jewish rulers' demand for Uniformity of teaching, and the laying down of His life expressed the Christ's protest against the tyranny.

I need not remind you, gentlemen, of the various acts of Uniformity passed in the history of the Mother Country. I need not ask you what you think of the character of those enactments as they are seen in the light of this age of civil and

religious liberty. But I want to say this, that the legislation that forces me to educate my child according to an ideal at variance with that which I believe God has enjoined upon me, or that places me under any disability because of my loyalty to my convictions of duty in this regard, is precisely of the same order as these Uniformity acts of the past centuries.

I desire to call your attention to the fact that in this Province of Manitoba, uniformity has not been demanded hitherto in the matter of degrees in theology by those insisting on uniformity in degrees in other departments. Why this ? Here the rights of conscience find recognition. But the very gentlemen who insisted on the recognition of the rights of conscience when it was a matter of **their own** conscience, now trample the principle under their feet when it is a matter of somebody else's conscience.

## **THE JUDGMENT OF EUROPE AND AMERICA ON MONOPOLY.**

The principle of monopoly in University education is opposed to the best judgment of America and Europe as expressed in the prevailing conditions under which this education is carried on.

To begin with our own Dominion. In ONTARIO there are seven University Charters. Of these, two are holding the exercise of their powers in abeyance. They are at liberty at any time to give notice of their purpose to withdraw from federation and again exercise the functions of independent Universities. It is generally conceded that they entered into the federation from financial considerations rather than from the conviction that the principle was the only right one **educationally**. If this latter had been their conviction the right thing for them to have done would have been to surrender absolutely their independent University Charters. The only right thing to do with an exclusively right thing is to commit oneself absolutely to it, burning the bridges that would leave retreat possible.

I desire to point out further, that the legislature of Ontario, however much it may have been pressed to do so from certain quarters, has never shown any inclination to adopt the policy of monopoly in University affairs. Its University federation

act left every independent University free to come in or stay out as its judgment dictated. A further evidence of the absence of any such policy is presented in the fact that it was subsequent to the passage of the federation act that McMaster University applied for and received at its hands a full University Charter.

It should be noted very clearly that Ontario has never shown any disposition to adopt the policy of forcing any body into federation with the state university in order thus to establish a monopoly.

QUEBEC has shown no disposition to establish a monopoly of University powers. It has four Universities.

In the MARITIME PROVINCES, besides the Provincial University of New Brunswick at Fredericton, there are independent Universities connected with all the leading religious bodies. There are individuals who are anxious for the monopoly University. They have made, at least on two occasions, prodigious efforts to effect a monopoly. But their efforts were an utter and hopeless failure. Do these facts support the assertion that the best thought of the older Provinces favors the monopoly principle?

While the new Province of SASKATCHEWAN has committed itself to this principle, the new Province of ALBERTA has not done so in its University legislation.

In the UNITED STATES the principle for which we are contending holds sway throughout the entire Union. While many of the States have established State Universities, there has been no attempt to force independent Universities out of the field, thus securing a monopoly for the State University. Each of these two classes of institutions recognizes the value of the other, and its importance in the promotion of the best interests of Education.

May I call your attention to an extract from the most authoritative document on the subject, viz., the Report of the U. S. Commissioner of Education. I quote from the report for the year 1903. The extract is from an article embodied in this report and prepared by President Thwing of Western Reserve University, Ohio, on the "Development of American Universities, their Organization, Conduct, and Relation to the Moral and Material life of the Nation."

“There are at least three kinds of work which the State University is specially fitted to do : (1) Technical, (2) Advanced Scientific or Graduate, (3) Professional, excluding the training of clergymen, and including the training of teachers. In the first kind is included all the work for the making of engineers of every type, who serve society in the betterment of its physical and material conditions. In the second kind is included in the most comprehensive form all that which is included in research, a scholastic value of the highest significance for the progress of men, and for the development of the forces of the earth and of the air.—In the third kind is included the training of those to whom is specially committed the duty of promoting the personal rights and the development of the personal power of each individual.

“There are also works which the private or denominational college is specially fitted to do. The most important service of this character relates to religion. Other services there are but this service is first in its manifold relations. Those who claim that the denominational college performs a large and important function in American life are inclined to interpret religion in most general relations and conditions. They argue that religion represents the relation of man to absolute and ultimate being. Religion gives to the student, as to every man, it is said, the highest and noblest. To his intellect, religion offers, it is affirmed, the greatest being which he can comprehend; to his conscience, religion offers a lawgiver whose principles he is to hold and whose laws he is to obey; to his will, religion offers a force, a force more or less known and more or less unknowable, with which he is to associate himself—if in co-operation, for better; if in antagonism, for worse; to his heart, religion offers a being which if he regard as personal, is to be loved, and which if he regard as impersonal is to be worshipped.

“Such intellectual, volitional, ethical results, it is agreed, are secured better in the personal or denominational college than in one under State control. The private college is usually organized on the religious foundation; its trustees are chosen with greater or less regard to religious affiliations; its teachers, though seldom selected on denominational grounds, are yet by presumption sympathetic with essential Christianity. The



routine of each day begins with a chapel service and Sunday is used as a day of and for the church "

"That these two types of the University—the State and the Denomination—may work together in happy efficiency receives illustration in testimony given to me by the President of the State University of Iowa, and by the President of Iowa College.

Dr. G. S. McLean, President of the State University, says : "To draw civilization out of the depths of ignorance we need the three-fold cord of private, church and state education. In the never-ending contest of liberty with tyranny we must have the same threefold cable to make a cordon against the dominance of tyranny. When the private institution is constrained to hamper freedom under the pressure of a private patron, or the church institution to sacrifice freedom to ecclesiastical policies or dogmas, then we must turn to the state for freedom. When the politicians would constrain freedom in the state institution, then we must depend upon the one or the other of the first two institutions to save the day."

In turn, President D. F. Bradley, of Iowa College, says:—"My feeling about the relation of the State University and private or denominational colleges is that they supplement each other. Between them should be the most cordial and friendly relations. As a matter of fact, Iowa College and Iowa State University and Agricultural College are on very friendly terms. We do a work which cannot be done at a State University, and the State covers a wide field which we do not expect to enter. The State University, for instance, cannot teach religion, and must needs be limited in that direction. It must also have some regard for the ideas of the dominant political party, and its teachers are not entirely free to teach or utter views repugnant to the majority controlling the legislature which appropriates money for their support. The private or denominational college is free in all these lines, and it is a constant force steadying and strengthening the best scholastic development of State educational institutions, enabling them to maintain themselves against political and educational charlatanry. But for the private college, State Institutions would be likely to require lower standards in their work, under the pressure of popular demands, and I have no doubt that the present splendid develop-

ment of State schools is due to the fact that the private institutions insist on keeping the standard high and making it still higher year by year. The private or denominational college, too, is stimulated by the State institution. It cannot be narrow and sectarian and hold its own. It must use every effort to enlist men of means in its behalf. The two systems are thus together causing the torch of learning to burn brightly and induce thousands of young people to secure a higher education. If I had my own way I would not hinder any of these schools, or hamper them, but encourage them all. A better understanding is coming among all school men and less jealousy. I have no quarrel whatever with the schools maintained by the State.'

I desire also to call your attention to a significant statement made in the first Annual Report of the Carnegie Foundation for Advancement of Teaching (1906). In a report of a special committee appointed to gather information regarding the institutions of higher learning in America, occurs this statement:—"The character of the statistics as well as the extremely interesting correspondence which accompanies them make a contribution to the knowledge of American Institutions which can only be appreciated by an actual inspection of their documents. One cannot examine them without a high realization of the place which the small college fills in the American System of Education, nor without recalling Mr. Bryce's estimate of of this place."

Mr. Bryce, in his *American Commonwealth*, vol. II. presenting the contrast of the American System with the feature of the award of honors at Oxford and Cambridge, says of the latter, (page 555) —"Examinations have governed teaching instead of being used to test it." This is precisely the situation in the University of Manitoba. (P. 557) "As regards the worth of degrees given, there is of course the greatest possible difference between those of the better and those of the lower institutions, nor is this difference merely one between the few great universities and the mass of small colleges or Western State universities, for among the smaller colleges there are some which maintain as high a standard of thoroughness as the greatest. A degree is in the United States given only to those who have followed a prescribed course in the teaching institu-

tion that confers it. No American institution has so far departed from the old and true conception of a university, approved both by history and policy, as to become a mere examining board, awarding degrees to anybody who may present himself from any quarter. However, the evils of existing arrangements, under which places below the level of German gymnasia are permitted to grant academic titles, are deemed so serious by some educational reformers that it has been proposed to create in each State a single degree-conferring authority to which the various institutions within the State should be, so to speak, tributary, sending up their students to its examinations, which would of course be kept at a higher level than most of the present independent bodies maintain. This is what the physicians call a 'heroic remedy'; and with all respect to the high authorities who now advocate it, I hope they will reconsider the problem, and content themselves with methods of reform less likely to cramp the freedom of university teaching."

(Page 568) "In America itself educational reformers are apt to deplore the absence of control. They complain of the multiplication of degree-giving bodies, and consequent lowering of the worth of a degree. They point to the dissipation over more than thirty colleges, as in Ohio, of the funds and teaching power which might have produced one first rate university. One strong institution in a State does more, they argue, to raise the standard of teaching and learning, and to civilize the region which it serves, than can be done by twenty weak ones. The European observer, while he admits this, conceives that his American friends may not duly realize the services which these small colleges perform in the rural districts of the country. They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong might never break from the bud into the flower but for the care of some zealous gardener. They give the chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or storekeeper, and perhaps failed in these avocations. They light up in many a country town what is at first only a farthing rushlight, but

which, when the town swells to a city, or when endowments flow in, or when some able teacher is placed in charge, becomes a lamp of glowing flame, which may finally throw its rays over the whole State in which it stands. In some of these small Western colleges one finds to-day men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not quite as wide, as the best Eastern universities can give. I do not at all deny that the time for more concentration has come, and that restriction on the power of granting degrees would be useful. But one who recalls the history of the West during the last fifty years and bears in mind the tremendous rush of ability and energy towards a purely material development which has marked its people, will feel that this uncontrolled freedom of teaching, this multiplication of small institutions, has done for the country a work which a few State-regulated universities might have failed to do. **The higher learning is in no danger.**" If not under the conditions he has described, surely not under those we propose.

Mr. Bryce said at Chicago University on the 11th June, 1907:—"Nowhere in the world does there seem to be so large a proportion of the people that receive a University education as here in America. The effects of this will doubtless be felt in the next generation."

## ENGLAND AND SCOTLAND.

Up to the year 1826 England had but two Universities. In recent years the policy in England has been to multiply and distribute her Universities. At the present time she has ten Universities. The federation of Colleges in North Central England in a University System has broken up into independent Universities. In Scotland there were four Universities before the population had reached the million mark, and education in Scotland does not seem to have suffered by that fact.

A comparison has been made of the Educational conditions in England and Scotland, and the contrast has been attributed to the opposed University ideals of the former times. I quote from the "Nineteenth Century" vol. xxiii, p. 138 and 139.

"The Scottish Universities came near to the masses of the people because they were numerous, well distributed, and well attended. With one-fifth the population of England and Wales

in 1800, Scotland possessed twice as many Universities. These Universities, unlike those of England, were distributed throughout the country in the great urban centres of the north, west, middle, and southeast. And while Oxford and Cambridge registered about 1,000 students in 1800, Edinburgh alone registered 993. In 1826, as a preliminary to a grant for University buildings, Peel named a Royal Commission on Scottish Universities. This Commission reported in 1830. The report drew attention to the large attendance at the Universities. Scotland enrolled 4,500 University students, as compared with England's 3,000.—A large proportion of the Scottish students became teachers and the report warmly commended the influence the Universities thus wielded over primary education. Both students and professors were earnest and enthusiastic."

## IRELAND.

The University situation in Ireland is deserving of consideration. Up to 1850 the University of Dublin alone was empowered by law to grant degrees. In that year the Queen's University came into being which has been replaced by the Royal University. There is also the Catholic University of Ireland. In 1873 Mr. Gladstone proposed to establish in Ireland "One central University with affiliated colleges assisting in the government thereof while making their own laws for their own separate interests." In the new University there were to be no chairs in theology, moral philosophy or history. These were to be left to the colleges. It has been said this effort failed because it pleased nobody. The Catholics wanted a Catholic University. The Protestants complained bitterly of the breaking up of the old University system. The English non-conformists were indignant at the proposal to endow denominational teaching. Those who professed to care for culture sneered at the notion of a national University professing to have nothing to do with moral philosophy and modern history. So ended the effort of 1873 in Ireland to put University education on the basis of a national monopoly.

"The Master of University College, Oxford, writing in the new Oxford and Cambridge Review, declares that the defeat of Mr. Gladstone's bill was due to the good sense of the Radicals of his own following, who seceded because they could not

digest the invasion and compromise of academic liberty involved in the prospective government of the new University." I call special attention to this objection. The invasion and compromise of academic liberty is involved in any such monopoly policy. It is unjust and tyrannical. This writer claims that the legislation foreshadowed by the present government last year resembles that of Mr. Gladstone in its failure to secure academic freedom for scholarship and research. This matter of academic freedom is urged with great force. He proceeds to set forth two further objections to the proposition. First, the character of the scheme as a "**monopoly**," and second, that the monopoly is a **federation of colleges**. He points to Scotland with four Universities and a smaller population, and to England with ten Universities and others in prospect. Pointing to France, he says "under Napoleonic auspices it had a single University, and by this over-centralization had become stereotyped in method and impoverished in learning, but now it has become freed from this error." He claims that the natural tendency is not in the direction of centralization and monopoly, but it is **all in the other direction**, and therefore, he says the independent centres of academic work in Ireland should be recognized and developed into University Centres.

He pronounces likewise against federation for Ireland. He calls attention to the federation of Manchester, Liverpool, and Leeds, having peculiar advantages in that they were within easy hail of each other, and structurally similar in character and of cognate origin and purpose. Yet this federation, he says, after providing a useful stage of education and transition had broken up into their independent universities. What chance then, he asks, is there for success in the Irish case, where the members are to be **coerced legislatively into a federation imposed ab extra**? What would this Oxford principal think of a similar attempt in free and enlightened Canada at legislative coercion?

"The Baptist" of London, England, says editorially of the proposition, "It extinguishes healthy rivalry: it attempts to pour the intellect of the country into one mould: it would combine in a forced and uncongenial union Colleges of different geographical sites, ages, wealth, tradition and ideals: it

is against the whole trend of University development elsewhere." The Senate of the Royal University declared that "to concentrate the control of higher education in one university would be disastrous to education." If time permitted and your patience would hold out, I could quote to you similar views from the heads of some of these colleges with reference to which this legislation is proposed.

## GERMANY.

In Prussia there are ten Universities: in Bavaria three, and in Baden two. It is evident that present state boundaries, territorial area, and extent of population are not the only considerations that have determined the University situation in Germany. Though about the same size as Saxony, Baden has less than half its population. Yet Baden has two Universities, while Saxony has but one. Baden is not more than one-twelfth the size of Manitoba. Bavaria, with three Universities, is not more than two-fifths the size of Manitoba. Prussia, about double the size, has ten Universities. If the question of population determined the matter, and Prussia was made the standard, Baden would be entitled to only half a University instead of two whole ones, and in that proportion when Manitoba organized its University, it was by comparative population not entitled to more than one-hundredth of a University. I point this out as an answer to the attempt to make ludicrous the effort to establish a second University amid a population so small as that of Manitoba at the present time.

The University of Toronto Commission (1906) has incorporated with its report to the Government an extract from an authoritative work on the German Universities giving the relation of the Universities to the State. The main points noted are:

1. The Universities are founded and maintained by the State.
2. They are under the control of the Minister of Education and the Professors are State Officials.
3. Yet they enjoy a measure of independence and absoluteness that no other state institution has. Important parts of the old corporate self-government still remain.

- (a) The Rector or head of the University is chosen by the Professors.
- (b) The Senate is chosen by the Professors from the Professors. This body has the general management and administration of the University.
- (c) The Faculty chooses its own Dean, controls the teaching, examines the students and grants the degrees. In respect of teaching, examination and degrees, the University possesses practically full freedom. "The kind of instruction and how it is given is entirely handed over to the University Teachers."
- (d) In the appointment of Professors, the Faculty suggests names and reports on them; the Government appoints. From this it is apparent that in Germany, the State, though it maintains the Universities, gives the Faculties the control of the teaching, examining, and granting of degrees. Contrast with this the situation in Manitoba, where, though the Government furnishes no support, it has declined to allow a self-supporting institution to control its teaching, examinations, and granting of degrees.

## SWITZERLAND

Switzerland, with a territory less than 130 miles square, which could be set down between Winnipeg and Brandon, has five Universities. It has been said that "Education is the greatest force in Switzerland." "It bulks largest in their legislation and demands their greatest sacrifices." Here is a people then of great achievement in higher education and who place it first in their national life. What is their judgment about monopoly and centralization? Where could conditions more favorable for centralized monopoly be found? The dates of the founding of their Universities has significance. Basle in 1460, Zurich in 1833, Berne in 1834, Geneva in 1875, and Lausanne in 1891. Their University policy is not then one fastened on them by conditions and traditions of the past. It has been freely adopted with the increasing light of the 19th century.



## ITALY

The volume on "Education" of "The 19th Century," says "Prior to 1899, the Universities (excepting the "free") were under the joint control of the State and their Province or Municipalities. Since then they have been self-governing under the supervision of a state representative." This shows the trend of thought. It is further said that the demand is being made to have the Universities keep pace with all that is most modern and most liberal.

But I need not follow further the inquiry as to what the civilized nations say by their action on this matter. I have an idea that something might be found favorable to the plan of centralized authority and monopoly, if we were to investigate conditions in Russia. There "An elaborate (ab extra) curriculum to which students must adhere is prepared for each faculty".

This monopoly position in University affairs may be described as the *Free Press* on the 21st January, 1908, described the action of the legislature in voting down the resolution in favor of compulsory education, viz : that it is "in striking contrast with the enlightened jurisdictions both of the old world and the new."

### THE CHARGE OF NARROWNESS OF DENOMINATIONAL UNIVERSITIES.

It was argued before the Committee of Legislature last year, that if a charter was to be granted to another University, it should not be a **denominational** one. Why not? Does not the fact that an Institution has behind it a body of people devoted to its interests mean much for its efficiency and prosperity? What can an independent University have behind it better than an open-minded, religious denomination? I can conceive of nothing better.

It may be said such an Institution will be narrow and sectarian. Not at all, necessarily. Because a University is under the direction of a denomination, it does not follow that it will be sectarian and narrow in its conduct and spirit. At the present moment, in Brandon College, one-third of the teaching

staff, and nearly half of the student body, are of other denominations than that under whose direction the Institution is carried on. This has been the situation from the beginning, and I have yet failed to hear a whisper of any one enjoying advantage or being at disadvantage because of his or her denominational affiliations. This does not look as if narrowness and sectarianism necessarily cling to a denominational Institution. But it may be that the charge of narrowness is not so much against the notion of sectarianism as against the character of Christianity itself, when an active factor in the life of an educational institution. To that I wish to address myself for a moment. I claim for the institution in which Christianity is a positive and vital force, not narrowness but greater breadth than can possibly exist in an institution where it is ignored or tabooed. The conception of the Christian's God as being not only transcendent in the universe, but everywhere immanent in His spirit and power, tends not to narrowness of thought, but to infinite breadth. Provincialism is in danger of being narrow: Christianity bids us lift up our eyes to the ends of the earth and of the universe. In spirit and thought the Jew was a provincial: **Christ** was a cosmopolitan. I venture to assert that the Institution that draws its inspiration from provincialism will be more narrowing in its tendencies, than that which breathes the spirit of the world-embracing thought of the Christ.

Is a monopoly provincial university removed beyond the possibility of narrowness? I quote a clause from the University Act of Manitoba. "Provided, further, that it shall not be lawful for any members of the council to impose on any person any compulsory religious examination or test; nor to do or cause or suffer to be done, anything that would render it necessary or advisable, with a view to academical success or distinction, that any person should pursue the study of any materialistic or sceptical system of logic or mental or moral philosophy."

This means that the Province of Manitoba, by Act of Parliament, 1887, made it unlawful for the Council to require that any professor, tutor, or student should expound, explain or study any method of logic, ethics or psychology but the orthodox one.

When a provincial University embodies in its constitution

a clause limiting so absolutely freedom of scope in the study of philosophy, it is scarcely in a position to lay a charge of narrowness against the denominational University.

It may further be said that the separation of a section of the students from the rest of the students of the province, tends to narrowness. In reply to this I may say, that the circle of influence, bearing on the lives of students in a large institution is probably no wider than in a smaller independent institution. The circle of association is comparatively small, and in the matter of the intermingling of students of different denominations there is practically no distinction. We have in Brandon, at the present time, as wide a variety, practically, as there would be in a State University. In this connection the policy of distribution re Normal Schools in Ontario, is in point. I remember where there was in Toronto, one Normal School for the Province. Then one was established in Ottawa. Later one was organized in London. Now to these are being added four more, viz.: in Peterborough, Hamilton, Stratford and North Bay.

### THE NECESSITY OF FREEDOM IN EDUCATIONAL WORK.

In its search for truth, the mind should never be shackled. The leader of this quest or the trainer of mental faculties, for their development, who is compelled to use methods or pursue lines of inquiry imposed on him externally, finds himself seriously hampered in his work. The end he aims at, viz: the enlargement of the powers and the enrichment of the qualities of the lives of those subject to his influence, is by these external restraints, grievously impeded.

In his Inaugural in October, 1906, Professor Vincent said: "In the University of Manitoba, we are free from certain fetters in the teaching of science, which constitute a serious impediment in the way of professors in the old country. We have no external examiners and no traditional syllabuses to lay down what we ought to teach and what we ought not; so we are at liberty to strike out new lines and by eliminating what is bad and choosing what is good from the curricula of the older Universities we may have something of our own which is better than any of them."

In the discussion of the University Question in the University Council, Dr. Drummond is reported in the press to have said, "His church had to sacrifice some of the teaching of the best minds of the past in order to conform to the rules of the University." He went on to specify at some length the disabilities of the cramping situation. Why should this be? Is it in the interest of education that it should be carried on under such restraints? An independent, self-governing Institution is free from these limitations.

In the Globe of December 28th, 1907, Mr. Wm. Houston, M. A., as a candidate for the Board of Education in a declaration of his views as to educational aims, said, "I have more faith in freedom and spontaneous variety than in subordination and enforced uniformity." This was said as bearing on the relations the Collegiate Institutes of Toronto should sustain to each other. He said further, "The high schools should be not only mutually independent, but co-ordinate in scope and status. Only in this way can we have the full benefit of the stimulating rivalry that is one of the chief advantages we enjoy from having several secondary schools." Mr. Houston's experience as a teacher has covered the whole range of work from the public school to the University, and for 25 years he has been a member of the Senate of the University of Toronto. So valuable in his judgment is the element of freedom and independence that he advocates it for institutions under the same government.

I desire to make one more quotation from a gentleman whose judgment will, I am sure, have weight with this Commission. He is writing with the conditions in mind that confronts us in this province. He says, "In a new country where educational institutions have not had centuries to grow hoary and wealthy, where individuals have not had the time to accumulate large fortunes and the spirit of enlightened philanthropy which leads to the establishment and endowment of large educational foundations; where students are, during the earlier years of the community's life, neither rich enough nor numerous enough to render much assistance to the finances of a University by the fees they pay for lectures, the only hope for a fairly good University is that the State or Province shall make adequate provision for the financial requirements of what might be called tertiary or

University education. This provision it can most easily make by a generous land grant from the public domain. Such a course has many advantages. A money grant may be more easily dissipated or, if carefully husbanded, is almost certain to be invested in lands in any case. Having provided it with ways and means, the State should be careful to abstain from any interference with the general policy of the University. Any government influence, and exercise of government restraint of the ideas and opinions promulgated or the methods employed, is fatal to that liberty of investigation and that freedom of expression which are as the very breath of life to a seat of higher learning. The control of all appointments to, and removals from the teaching staff, as well as the final authority in all matters of discipline, should rest with a University council consisting of representatives of the various faculties and representatives of the graduate body."

There are two things specially to be noted in this quotation. The first is that the writer appears to regard a State University in a Province, conditioned as Manitoba is, as an exigency of the time and circumstances. Individuals have not yet had time to accumulate large fortunes, and the spirit of enlightened philanthropy which leads to the establishment and endowment of large educational foundations has not yet had time to be developed. The only hope under these conditions is that the Province should provide for University education. The reason he has for turning to the state is the financial emergency of the situation. The ideal condition would be that of men of large fortunes and enlightened philanthropy establishing and endowing large educational foundations. Of one thing I am sure, the monopoly policy that has been in vogue in Manitoba will never induce enlightened philanthropy to move in the direction of large educational foundations. The other point is, that the writer believes so strongly in the necessity of liberty and freedom in the life of a University that he argues that in the institution that it establishes and supports, the government should keep its hands off. Such interference would be fatal to the liberty and freedom which are the very breath of life to a seat of higher learning. These sentiments have my cordial endorsement. I am pleased to say, gentlemen, that I have quoted from an article written

in the Farmer's Advocate, about two years ago, under the caption, "Some Ideals for a University," by the Rev. G. B. Wilson. Ph. D. It is to me a matter of pleasure that one who is now a member of this honorable commission had formerly put himself so emphatically on record on these two points so germane to the whole discussion.

## THE AIM OF LEGISLATION

Gladstone enunciated as a principle of legislation that it should aim at making it easy for the people to do right and difficult to do wrong. Let me suppose two cases. A body of people come to the legislature asking for a charter authorizing them to carry on Educational work, according to their own ideals, at their own expense, guaranteeing its standard. Another body of men come to the legislature, asking them for a charter authorizing them to establish a distillery or brewery for the manufacture of intoxicating drink of a guaranteed standard. The latter find the path smooth and easy to their goal; the former find themselves facing the most bitter and determined opposition. Does this accord with the Gladstonian principle? Our preachers are sounding to-day a loud note of warning against the perils of practical materialism. In this land of financial opportunity, we are warned of the danger of sordid thoughts about life and its purposes. The great temptation of young men is to rush after the dollar and pay little heed to the right development of personality and its enrichment with the treasures of true culture. Is this a time for leaders of thought to be putting forth their utmost endeavors to crush an educational movement just because that movement, for reasons of conscience, cannot be brought into line with their theories? Is this an hour in the history of our country to stifle the ambition of citizens to furnish, at their own cost, efficient facilities for higher education? Dr. Hillis says, "The primary fountains of our nation's wealth are not in field and forests and mines, but in the free schools, churches and printing presses." Every crime and sin—every useless and criminal life costs the State something—but when a body of citizens propose at their own expense to help make citizens more useful and virtuous they are hindered by the most strenuous opposition. Is this congruous with the Gladstonian principle of legislation?

## HISTORIC ANALOGY

Let me call your attention to the attitude of the ruling powers toward the elementary education desired by the Roman Catholics of Ireland in the 18th century. I quote from Vol. 23 Nineteenth Century, page 83. "Catholics could not endow Catholic schools. Catholic youths could not go abroad for the Catholic education that was denied them at home. Catholics could not become instructors in public or private. Even the native hedge school, where, under ruined walls or in the dry ditches by the roadside, ragged urchins in the midst of their poverty learned English and the elements of arithmetic, and even to read and construe 'Ovid and Virgil,' were illegal and the masters in danger of penal servitude."

Dr. Hillis quotes Horace Mann as saying "the forehead of the Irish peasantry was lowered an inch when the government made it an offence punishable with fine, imprisonment and a traitor's death to be the teacher of children."

The monopoly policy puts Baptists in Manitoba in regard to **higher** education, in a position in principle precisely corresponding to that of the Catholics in Ireland in the eighteenth century, in respect to elementary education. Freedom was refused to Catholics to educate their own children according to their own convictions at their own expense. Freedom has been refused Baptists in Manitoba at the dawn of the 20th century to prosecute higher education at their own expense, **according to their own ideals**. They are told they must accept the ideals fashioned for them by others. Who's hindering you? they say. You are at liberty to give your youths any education you choose. Gentlemen, seriously, is that not adding insult to injury? To have the liberty to carry on educational work according to our ideals up to a guaranteed standard, without having the liberty of issuing an official certificate, called a degree, to the students who have attained the standard, is **practically not to have the liberty at all**. Those who say you are free to educate your children according to your own convictions know when they say it, that it is a liberty that has appended to it an effectively prohibitive condition. They know perfectly well that an institution, however high the standard of its work, that has no authority to issue

degrees to those pursuing its courses and fulfilling its requirements as to scholarship and character, could not be made a success.

## CHARACTER AS A CHIEF END IN EDUCATION.

This is being emphasized to-day in educational circles as perhaps never before. Since the dawn of this year, 1908, the Minister of Education of Ontario has issued a circular in which he says : "For many years the public had regarded the results of the official examination as the test of the competency of the teacher as well as the pupil. The consequences were inevitable. These examinations became the dominant influence in the schools. Not only was the main object of education—the formation of character—lost sight of, but the examination stress affected injuriously the methods of teaching and the contents of the courses." And again, "The examination holds an important place in any well ordered system of education, but a system that depends mainly upon the stimulus of examinations conducted by outsiders and dwarfs the teacher's sense of responsibility cannot build up the character of our youth or prepare them for the diverse duties of life." For a monopoly system of higher education I see no way of escape from the position that makes examinations and that by outsiders the main stimulus, unless it carries its monopolistic principles to the bitter end in enforcing a complete centralization of instruction.

Is this view of the chief aim of education as the formation of character the correct view ? Listen then to what so eminent a man as the President of McGill University is reported to have said a few weeks ago at Regina. "The University of Saskatchewan has done well to take the steps which have been taken. One of the excellent results of this action being, that the churches will be shut out from any connection with the higher educational work of the province. Think of this, gentlemen, this eminent educationist thanks heaven that the adoption of the monopoly principle in Saskatchewan will shut the churches out from any connection with higher educational work in the Province. Is character the main end of education ? What is there within the bounds of any province that means more for the development of character



than the Christian churches ? And yet this gentleman rejoices that a policy has been adopted that will effectually close the door against their taking a hand in higher education... Yet it is substantially what an eminent educationist of **Manitoba** said a year ago, viz., that if the legislature were to grant another University charter it should not be a denominational one.

But Dr. Peterson went on to say, "The churches have done good work for education at a time when it was not cared for by the state, but the period of activity on the part of religious bodies in this direction has now terminated." He concedes that the churches did good work for education when the state had no concern about it. Now he rejoices that, when the state wakes up to take some interest in education, it should slam the door in the face of the churches and tell them to get out and keep out. His statement that "the period of activity on the part of religious bodies in this direction has now terminated," is directly opposite to the facts of the hour. The amount of money voluntarily contributed by the people in the United States, for the support of denominational colleges having University privileges, is vastly in excess of voluntary gifts to state institutions. And as far as Canada is concerned, I know something of the sacrifices the Baptist denomination is making from sea to sea for this purpose. And I know, moreover, that they have no idea of going out of the education business, even to please the distinguished gentleman who is so delighted to see the educational door slammed in the faces of the churches, and bolted by a monopoly clause in a provincial charter.

### **THE MONOPOLY CLAUSE IN RELATION TO THE SPIRIT OF THE B.N.A. ACT.**

The Act in giving the Provinces exclusive control in educational matters, made certain distinct exceptions. There is in these exceptions the manifest recognition of the rights of denominational schools. I am not claiming that the letter of the B.N.A. Act is violated in an act of the legislature that by a monopoly clause denies a denomination the privilege it seeks of independent University work, but I do claim that the spirit

of the Act is violated. The aim of the Act was to protect a denominational minority in its rights from the tyranny of a majority.

## VIEWS RE MONOPOLY AND CENTRALIZATION

In 1797, the Imperial Authorities in response to the address of the Provincial Legislature of Upper Canada, asking for aid in establishing Grammar Schools and a College or University, made, with the grant of 500,000 acres of crown lands, the explicit stipulation that the grant was intended not only for Grammar Schools and one college, but in due course of time for such other colleges as might be needed. In harmony with this idea, the Duke of Cornwall and York in his address at Queen's University, on the occasion of his Canadian visit a few years ago, remarked "It was a wise and far-seeing policy to establish many seats of learning and that he was glad to know that Queen's was carrying successfully its share in the work of placing education and culture within the reach of all."

In *Queen's Journal*, Nov. 1st, 1901, Page 42, Prof. S.W. Dyde, says "The existence of several Universities is of still greater value, if the models are different. Neither Oxford nor Cambridge would be so priceless a boon to England, if one was merely a duplicate of the other. In Toronto itself, Upper Canada is doing a work which could not possibly be done by a Collegiate Institute. In its system of secondary education in Toronto, the Government has wisely included more types than one. A policy which is good for Toronto ought to be good for the Province. The difference between Toronto University with its cluster of denominational arts or theological colleges, and Queen's with its one arts college covering all denominations, Toronto with its year system and Queen's with its class-system or subject system, not to speak of differences in history, traditions and methods, is conspicuous. The loss of Queen's to Ontario would not be simply the loss of lands, staff and endowment, but the extinction of a type, which could not be compensated for by any enlargement of Toronto University, on however generous a scale." Page 11—"The question of Federation was at once referred to the graduates and friends of Queen's. Circulars were sent out asking their opinion as to the advisability of her removal. Shall Queen's join the feder-

ation of Colleges or shall she remain at Kingston and trust as she has hitherto done to the support of her many and tried friends. The answer was given with no uncertain voice from all parts of the world. Ninety-nine of the answers were strongly in favor of her remaining in Kingston. It was felt even if the many existing difficulties attending the removal of the University could be cleared away that as the committee appointed to answer the proposal pointed out, Queen's had no doubt a power for usefulness in Kingston which she could never have if moved elsewhere, and that to move her would sever Queen's from traditions, associations and affections, the very sources of her growth and life. It was felt, too, that there was a pressing need for such a University in Eastern Ontario, and that with the removal of Queen's the cause of higher education would proportionately suffer."

In *Queen's Journal*, Feb. 14th, 1902, page 18 and 20, the late Principal Grant says, "In a brief article by Professor Shortt, *Reflections on University Monopoly*," which appeared in *Queen's Quarterly*, January 1901, it was pointed out that monopoly may be good, even necessary, when it is a question of getting the means of life in abundance. But when it comes to a question of the aims and ideals which inspire life, and for whose realization alone the vast economic resources placed at our command have meaning, we are at once on different ground. We are no longer dealing with means to an end, but with the end itself. This is not to be cramped, abbreviated, robbed of its individuality, and reduced to a characterless series of indistinguishable units turned out by a great centralized machine shop, however splendidly equipped or systematically organized on a basis of minute division of labor. All forms of educational monopoly and stereotyping are therefore fatal to that spirit of freedom, alertness and expectation which must characterize a progressive civilization. If the Government of a rich Province like Ontario is to confine its assistance to one type of university centre, there must result a tendency, not unnoticed even now, to breed in the public mind the idea that there is but one normal type of university organization and education, and that all others are to be despised. Should this tendency reach its logical maturity, there ceases to be any choice as to the medium of a higher education for nine out of

ten of the youth of the province. With no option there is no discussion of methods, comparison of results, or stimulus to variety and independence of thought at the very stage of intellectual development when these are almost everything.' If then we desire variety of type, environment and traditions; absence of stagnation, self-complacency and inbreeding; comparison of methods and results; a full development of the spirit of freedom, alertness and progress; and the stimulus of constant friendly competition, we must provide for them at home."

Again, speaking of federation in Ontario, Principal Grant says in *Queen's Journal*, April 25th, 1902, page 17:—"The position of Queen's during these negotiations, was clearly defined. Its board of Trustees, Senate, University Council, graduates and benefactors, on being severally consulted, had unanimously declared that the scheme of federation did not meet its ideals, nor the actual and prospective needs of the province. We had not a word to say against federation. It seemed to many of us not ill-suited to Trinity, which was in Toronto, or to Victoria because its constituency was divided and it could not get the financial support which was requisite for legitimate expansion, so long as it remained in Cobourg. Federation also conferred a boon on the theological colleges in the city by affiliating them to the University and giving representation on the Senate and other advantages. The boon was indeed reciprocal, though not so recognized at first by the pundits of the University. But so far as concerned Queen's, its position, location, freedom from denominationalism, freedom from debt, and the unanimity of the constituency, put it in an altogether different category. Had we been influenced by the lower motives that usually sway men, desire to avoid further pecuniary sacrifices or to magnify the denomination to which it owed its existence, we would have voted for federation, accepted the site offered us in Queen's Park, and in union with Knox formed the strongest denominational college in the Province, and at the same time thrown on the Province the burden of supplying the students with the infinitely more expensive half of their Arts education, while the College preserved absolute independence. This would have cast the whole University system of the Province into the hands of the representatives of the leading denominations, an

end which, however much it might be welcomed by some men, did not commend itself to us and would not have been to the public interest."

## MACAULAY ON MONOPOLY IN THE REALM OF THOUGHT.

Macaulay in his *Essay on History* says:—"The Greeks admired only themselves, and the Romans only themselves and the Greeks. Literary men turned away with disgust from modes of thought and expression so widely different from all that they had been accustomed to admire. The effect was narrowness and sameness of thought. Their minds, if we may so express ourselves, bred in and in, and were accordingly cursed with barrenness and degeneracy. No extraneous beauty or vigor was grafted on the decaying stock. By an exclusive attention to one class of phenomena, by an exclusive taste for one species of excellence, the human intellect was stunted."

After speaking of the two revolutions, viz., the victory of Christianity over paganism, and the invasion of the Northern nations, that saved the Western Empire from the torpor into which its exclusiveness was sinking it, he says:—"The civilized world has thus been preserved from a uniformity of character fatal to all improvement. Every part of it has been illuminated with light reflected from every other. Competition has produced activity, where monopoly would have produced sluggishness."

The principle announced is manifest, viz., that in the realm of life and mind that which is exclusive and monopolistic, and that which by force creates uniformity, tends to sluggishness, barrenness and degeneracy, in virtue of the laws of nature.

## THE EARLY UNIVERSITIES OF EUROPE.

The term "*Universitas*" as originally applied to these guilds of learning had no reference to the scope of subjects of instruction but to the community of teachers and students embraced in them. These bodies, just as the trades-guilds of the time, assumed corporate authority and in course of time became recognized by Pope, King or Emperor. When difficulties arose

from time to time, either with the local municipalities or internally between the doctors and students, appeals were made to Pope, King or Emperor by one party or the other. In response to such appeals to the Pope came rescripts acknowledging existing rights and privileges and in some cases conferring new ones. Dr. Laurie, the Professor of Education in the University of Edinburgh, says:—"The early Universities were thus learned guilds which soon after their rise began to look to the Pope to shield them from both the Ecclesiastical and civil power." Their civil charters were secured in the first instances in a similar way to protect them from the interference of local, civic or ecclesiastical powers.

University rights were recognized and not conferred by papal bulls and royal charters. Laurie says:—"Padua was so destitute of civil or papal charters, that the question at one time arose, whether it was entitled to exercise the University powers it assumed, and distinguished jurists held that long usage was as good a title as any papal bull or royal charter, if not, indeed, a little better." He adds:—"Nothing, indeed, can more strikingly illustrate the true primary character of a University, as simply a voluntary association of teachers (Doctors, Magistri) and learners usurping to themselves certain rights and privileges, than the origin of Padua."

The first royal foundation of a University was that of Prague in 1348. Before Charles IV issued his charter, however, he wrote the Pope and obtained from him a bull validating the foundation. Charles recognized the hopelessness of founding a University without the direct support of the papal chair. "After this date and until the Reformation we find that important Universities had usually two charters, the one papal, the other royal or Imperial."

I ask you to note clearly how Universities came into being in the full exercise of University privileges. They are not the product of state action. They were originally only indirectly the product of ecclesiastical action, as being in a sense the outgrowth of the Cathedral schools. They secured after a time royal charters as learned guilds, just as a guild for any other purpose would secure a charter for its own protection and the proper conduct of its business. I have

alluded to the way in which they came to get papal rescripts and bulls confirming their rights and privileges. There was no assumption by the civil power that it possessed this commodity of University rights and privileges, and that it bestowed its possession on these bodies. The bodies had the rights and were exercising them. They sought through the civil and papal charters protection in the exercise of their rights.

I ask you to note also the fundamental character of their constitution and government. It is significant. Laurie speaks of them as "Commonwealths of learning" and "self-governed republics." Laurie says (page 187.) "The church allowed to grow up, nay fostered, specialized schools of learning with Republican constitutions. As heresies arose, the church tried to tighten its grip of Universities, just as the civil power did in the face of political heresies. But with occasional lamentable defections the history of Universities is the history of freedom. The moment the masters of learning became organized they formed potent centres of resistance to ecclesiastical, as well as to civil despotism. They not only upheld, in the main, and notwithstanding occasional cowardice, their own corporate rights of free organization and free thought, but they sent out thousands to every part of Europe to fill the various professions, animated with the same share of the academic spirit and possessed of the virile spirit of independence of mind, which it is one of the chief objects of Universities to promote." Reflect a moment on what Europe and the World owes to the independence of organization and thought of these early Universities as thus suggested. Is that the spirit we propose in the 20th century to crush? In pointing out that the Scottish Universities have more than any others preserved the mediaeval organization, he says of the Scottish Universities." The body which practically governs is the **Senatus Academicus**, in other words, the Principal and the Professors of the four faculties." He adds, "My conviction is that if the power of the professorial faculties, sitting as a Senate, was not felt, as it is now in Scotland, in every part of the body academic, especially in the organization of studies and in examination, the Universities would soon degenerate into mere examining boards, and the professors be degraded into tutors." He concludes his discussion of this particular question with the statement:—"The

autonomy of Universities is of more importance to the liberties of the country than the autonomy of municipalities." Would the City of Brandon submit to be governed by the Municipal Council of Winnipeg? Why should the College at Brandon be dragged a fettered captive at the chariot wheels of a Winnipeg University?

On the question of University monopoly he quotes the following from Dollinger's *Universitäten Jetzt und Sonst*,—"England, pursuing throughout its whole history the two-fold aim of practical activity and political freedom, and hostile to all centralization, has confined itself to two Universities, two learned corporations which have preserved down to this day their republican constitution and autonomy. A single University would have become too exclusive, too much of a monopoly, and ultimately would have gone to sleep on the pillow of its privileges and traditionary honours. But the two watched and stimulated each other and each of them specially cherished one of the two main tendencies of the English mind,—Oxford, the ecclesiastical and the disciplines subserving this; Cambridge the mathematical and more practical aims."

### ORIGIN OF DEGREES.

On the subject of graduation, Dr. Laurie says,—“Graduation was in the mediæval Universities simply the conferring of a qualification and right to teach (or in case of medicine to practice), given after a certain length of attendance at a University, and an examination conducted by those already in the position of teachers.” Again, “The grades, steps, or degrees in the ladder of knowledge, as soon as the organization was fairly completed, were nominally four, actually three, viz., bachelor, licentiate or master, and finally, doctor, but this last outside ‘arts.’ As the Universities gradually hardened down into definite, self-governing organizations, the chancellor on the presentation of the ‘masters’ or ‘doctors,’ as the case might be, formally granted a license to competent students after examination. Just as the Universities had in their origin practical and professional specialized aims, so the license they at first granted was practical and professional—*licencia mendi* and *licencia docendi*.” “The next development of the



degree system was the introduction of the grades of bachelor and master or licentiate with each of the higher faculties—theology, law and medicine.” In the complete system those pursuing courses for these degrees were supposed to have taken their degrees in the preliminary art studies.

All the mystery with which some persons seek to surround the matter of academic degrees as if they were some magic articles that the state had in some unexplained way become possessed of and kept carefully guarded in some hidden place in their safety vaults until such time as it saw fit in whole or in part to give them away, is a notion absurd enough to have emanated from a lunatic asylum. The degree is simply an official certificate that a specified stage or grade of education has been attained. The natural right to issue that certificate rests with the body that has given the instruction and tested the attainment. This surely is the lesson taught us by the history of University graduation from the beginning.

The writer of an article in the *Encyclopedia of Education* (page 381) makes the following significant Statement of the relation of **Independence** of the Universities to the Origination of the System of Academic Degrees.

“The independence of the Universities led to the organization of a system of Academic degrees, intended to mark the various steps from the maturity of the student to the qualification of the Academic teacher.”

### THE CRIME OF UNIVERSITY MONOPOLY

“In England until 1830 no form of burial service except that of the Church of England could legally be used in any church yard.” A man could not die and be decently buried without conforming to a monopoly law. That was bad enough. But that a man should not be permitted to live and develop his own personality except in conformity to a monopoly law is an infinitely greater crime against a human free agent. This is the crime of a University monopoly. It denies a man the rights of conscience in respect to the development and culture of his own personality, except under conditions that handicap him. Dr. Cuthbert Hall says: “Our most holy traditions are the voluntary principle and the unfettered rights of conscience. To

scorn any man's faith is to surrender what our fathers won and held through suffering." The University monopoly principle says it is perfectly legitimate to sacrifice the rights of conscience to maintain a delusive theory of the equivalent value of degrees. The Bishop of London, on his recent visit to America, said in Washington "One of the most noble sentences in English history is that sentence in the Great Charter "The Church of England shall be free." We stand for freedom of thought, freedom of study." The late Archbishop Machray in an article in Castell Hopkins' *Canada* says, "The advantage of one great University is in many respects so great that every effort should be made to secure it, and not by force, but by drawing around the University the loyal affection of all classes"

### EQUIVALENCE OF DEGREES.

The notion that a monopoly of University privileges by one central institution will ensure equivalence in the worth of degrees is an empty delusion. The possession of the same degree by a number of persons from any University is no evidence that these all have attained the same grade of scholarship or culture. Some of them have barely squeezed through : others have done magnificent work. The degree they get is precisely the same. The idea of being able to insure equivalence in the value of degrees is a vain illusion. And yet this is the one argument I have heard for insisting on maintaining the existing monopoly. Is the Government to be recommended, for the sake of that which is an empty delusion, to fling itself in the face of all history and reason, trampling under foot the personal liberty of the subject in respect to the development of his own personality ?

### GOVERNMENT OWNERSHIP OF SOULS

May I point out that there is involved in the assumption of monopoly rights in the matter of University education the claim of government ownership of the souls of the citizens. When the government says this and this only is the mould of intellectual life that will be permitted in the Province it has assumed a right in respect to those lives that implies possession. The same would be true of the lower grades of education if the government in organizing its system prohibit-

ed the private school or home training, I think I have shown that the degree is not the property of the state but that it belongs to the qualified teaching body. To deny a body qualified to give the instruction the privilege of issuing the degree is practically to bar their system of instruction. They are no longer free men in this regard. The government has assumed possession of their souls, and dictates that their training shall be this and no other. The degree, mark you, is not a professional certificate for some kind of service in the state ; it is a mark of personal scholarship or culture. When the state enters the realm of personal life in pressing its claims of government ownership I fancy it has extended this principle into a region it can hardly be justified for entering. It scarcely harmonizes with modern conceptions of personality, and human freedom and personal accountability. It is in complete accord, however, with the spirit and assumptions of the ages of oppression and tyranny.

### PERIL OF THE STANDARD OF EDUCATION

A remarkable change of attitude has taken place in the Manitoba University Council within the last three or four years. When application was made for the holding of University Examinations in Brandon the early answers, it will be remembered, were most decisively in the negative. Dr. Patrick said, "The difficulties in the way of taking examinations from the University centre were insuperable." The great argument was the imperilling of the standard of education. Later on a sort of revival swept over the council. There were some most remarkable conversions. As a result the Council decided that the examinations could be carried not only to Brandon, but right on till the wash of the mighty Pacific stopped their westward progress. Has the standard of education suffered by this extension? Have the interests of education suffered by this radical reversal of policy? And yet the judgment of these gentlemen, supposed to be experts in the matter, was most emphatic that this would be the result. Their contention now that the educational standard, and educational interests will suffer if the monopoly is not maintained, is no less emphatic and has just about the same measure of reason in it. Safeguard the privileges as you

may, their contention is that the official recognition of another University would mean disaster to higher educational interests. It is urged that government inspection would be no safeguard of educational standards. If not, by what method can government monopoly insure a proper standard? This is the case of an argument that proves too much. In this connection let me quote another statement from the late Archbishop Machray in the article already alluded to. He says, "Those who are engaged in the studies of the University will be the best guardians of Higher Education if the responsibility is thrown upon them."

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The soundness of the principles for which we contend finds corroboration in their distinct announcement by those in opposition to us, when our particular case is out of mind. I find Dr. Stewart reported as saying in the Council discussion of University problems, in a plea for the colleges, "Uniformity is the greatest injury to education." That is precisely our contention. Dr. Patrick is reported as saying in the same discussion, "He thought, too, that the stamp of University approval should be given to any body qualified to teach University students and University subjects." Dr. Buller, in an address reported in the press on January 5th last, is said to have "Contended that the University should control and be responsible for its own teaching." Link these three utterances together and you have the basal principles of everything we are contending for.

Permit me to say in conclusion that I think the foregoing discussion has made clear, among others, the following facts :

- 1 Under the conditions indicated we have clearly the right, (corresponding to a distinct obligation to God), to independence in the University training of our sons and daughters, and that the prohibition of the exercise of this right is tyranny.

- 2 That the cramping uniformity of University monopoly is a violation of the universal law of developing life.

- 3 That in their origin and early history the life and con-

duct of the Universities were conspicuously marked by freedom and independence.

4 That the origination of the system of degrees was connected with the essential independence of the early Universities.

5 That even when state-supported, as in Germany, the old corporate self-government in large measure still remains with the individual Universities.

6 That the trend of thought, as seen in England and Switzerland especially, in recent years is towards the distribution of independent University centres.

7 That the principle of University independence in teaching, examination and the granting of degrees prevails almost universally throughout Europe and America: Manitoba, Saskatchewan, and Russia are the exceptions.

8 That enforced University monopoly is a crime against humanity, that it implies the notion of government ownership of the souls of the citizens.

9 That the dominance of the spirit of an open-minded Christianity in the life of a University is not narrowing but essentially broadening in its tendencies.

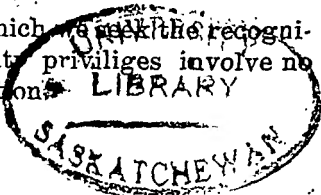
10 That it is crime to degrade competent University instructors to the position of mere tutors grinding students for ~~ab~~ extra examinations.

11 That the freedom of independence is the very breath of life to a seat of higher learning."

12 That if character is the chief end of education the assured presence in University life of true-hearted and broad-minded Christianity is of inexpressible value.

13 That the realization of equivalence in the value of degrees by means of a monopoly of University powers is a vain delusion.

14 That the conditions under which we seek the recognition of our right to exercise University privileges involve no peril to the standard of higher education.



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